

A N
E S S A Y.

Occasion'd by the

Revd. Mr. *Madden's*

S C H E M E

For Promoting LEARNING in the COL-
LEGE by PRÆMIUMS.



D U B L I N:

Printed by S. POWELL, for R. NORRIS,
at the Corner of *Crane-lane* in *Essex-*
street. MDCCXXXI.

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E S S A Y, &c.

TH O' the Children of any Common-wealth may seem at present to be of but little Importance to it, because they're not actually engaged in the Business of their Country, nor capable of being so, yet as they are one Day to have the World to themselves, 'tis obvious nothing can be of so much Moment to a State as the Institution of it's Youth; inasmuch as thereon depends the Manners and Capacity of all its Members in the next Age, and of Consequence all its Happiness and Power, and the Figure it is to make for a considerable Succession of Years together.

This is a Truth which every Legislature that has thoroughly understood the publick Weal, and had it sufficiently at Heart, has shewn itself sensible of, by the particular Regard it has had to Education in its Constitution and Laws. *Lycurgus* especially, that wisest and most judicious of Law-givers, would not trust even the Parents with the Nurture of their own Children, least they shou'd propagate their own Weaknesses or Vices amongst their Offspring, and by a loose or ill-judged Discipline furnish the Publick with insufficient Members; and therefore he ordered the *Spartan* Youth

to be publickly principld and instructed, rightly judging that the State their common Mother had a better Right to their Education than their particular Parents, as well because it has a juster Demand upon their Service even for the Present, as because it is to be serv'd of them at a Time when the Parent shall cease to have any Interest either in them or the Common-wealth.

Much of the same Nature was the *Persian* Discipline with regard to Education, if *Xenophon's* Account be not fictitious, by which there was an infinite deal of Care taken in forming the Youth to Justice, Temperance and Courage, insomuch that during the Time of Peace, almost the whole Body of People of Distinction was employ'd in the great Work of Institution, either in teaching or in being taught as well the Virtues that adorn domestick Life as those that are of a more diffusive Nature, and regard the Administration of publick Affairs both in Peace and War.

But as no Society upon Earth can hope to subsist long in any tolerable Degree of Happiness or Greatness, without industriously applying all possible Expedients to the training up it's Youth in such a Manner as may render them the most useful to their Country, and the most capable of being happy in themselves, so especially a Christian Commonwealth lies under a still more indispensable Necessity of exerting it's Skill, and putting forth all it's Vigour in this important Article, wherein not only Wealth and Power, but Religion, not only present Convenience, but eternal Happiness is so intimately concern'd.

If the *Lacedemonian*, the *Persian*, and several other Forms of Government that subsisted in the darker Ages of the World, when Mankind had fewer, and those slenderer Ties to Virtue, and scarce any tolerable Idea of a future State, could be so solicitous about the Improvement of their Posterity, could make such admirable Laws for Education, and see them executed with such Strictness and Constancy, merely almost to secure their temporal Happiness, which to a Christian who fixes his Eye upon something infinitely nobler and higher, is a Consideration of no great Weight. What Wonders may our Issue expect from us who are at once ty'd down by all that tender Regard we either have or shou'd have for those on whom we have bestow'd a Being, and consequently laid them under a Necessity of being either happy or miserable to all Eternity, and requir'd by all that's binding in our most holy Religion on Pain of our own eternal Misery to put the Happiness of those we have introduced to Existence upon the best and safest footing we possibly can?

This



This is a Reflection that shou'd be taken into Consideration by all Christian Countries in general, and apply'd to Practice as well out of a temporal as a spiritual Regard, because as on the one Hand all our Children's Crimes that proceed from our Negligence in their Education will be equally charged home to them and us, so on the other 'tis Madness not to say the Height of Wickedness, to provide Fortunes for them and not take care to qualify them for the Management and Enjoyment of those Fortunes.

Now tho' this general Obligation be so binding, that one wou'd imagine it impossible for it to receive an additional Strength in any particular Country from the Circumstances thereof and the State of Religion therein, yet I'm confident whoever gives himself the Trouble to reflect upon the present Posture of our Affairs here in *Ireland*, will be convinc'd it more nearly concerns us than any other Nation upon Earth to exert our selves in the Culture of our Youth, that if we can't make ourselves a flourishing People for the Present, we may at least bequeath a Prospect of Happiness and Prosperity to the next Generation; for the Happiness of a State consists in the Virtue and Wisdom of it's Members and not in the Extent of it's Dominions, nor the Greatness of it's Riches, and that of a Church not in the Number but the Learning and Piety of it's Professors.

If we consider how severely other Countries reflect upon our Ignorance and Sloth, and how contemptible an Opinion they have entertain'd of our *Irish* Literature abroad, if we reflect how deeply this disadvantageous Impression is planted on the Minds of our nearer Neighbours, the *English*, from whence upon this very Account we are obliged to import every Year such a Number of learned and able Men as are necessary to fill our vacant Promotions in Church and State, if we candidly and impartially consider how much of this is really due to our scandalous Idleness, and the apparent Scarcity of great Men among our selves, I say apparent, because we have scarce made any Thing publick to satisfy the rest of the World of our being a learned People; for 'tis by the Press only that one Nation judges of the Knowledge and Proficiency of another: If we seriously lay to Heart these Considerations, which shou'd be as frequent as they're painful to every true Son of his Country, we shall find our selves under the most indispensible Obligations, the most pressing Necessity to postpone all other Considerations for a Time, to that of our Education, and to bestir our selves with our utmost Vigour in advancing the Credit of our Learning, and wiping off the scandalous Imputation of Stupidity,

Stupidity, that our Indolence and Ignorance have thrown upon the *Irish* Genius.

But there's another Call for Zeal in this Affair, which as it arises out of our own Bowels, and flows from the unhappy Mixture of our People, shou'd affect an *Irish* Patriot still more strongly than the Former, which as it is in a great measure Matter of Credit and Esteem only, is therefore less to be regarded than that which seats itself in the very Vitals of our Nation, and seems to threaten it with Ruin and Subversion at last.

We'er at present a Compound, or rather a Medley of different Nations, such as *English, Scotch and Irish*, and of opposite Persuasions, such as *Protestants, Papists, Presbyterians and Quakers*; each of which has a particular Interest of it's own and a Faction peculiar to itself, which tho' our Poverty seems to have buried in one common Grave, and the want of Opportunities to shew themselves has suspended their pernicious Effects for so many Years, yet we may be sure a Body made up of such dissimilar Parts, and actuated by such inconsistent Interests can't always preserve it's Peace and Uniformity, but must fall in Pieces at last in spite of that Superiority of Power and Wealth, which one Party may at any Time have over the rest. The motives to Dissention among us are Things not to be forgotten, they are still in being, and inflame the Minds of the different Parties with a present palpable Discontent, so that those who fancy themselves hardly dealt withal, only wait 'till Accident or the Attempt of a foreign Enemy supply them with Hopes of some advantageous Innovation, and put it in their Power to disturb our present Tranquillity and overturn our Constitution.

Now as it is only Difference in Religion that begets and nurses these dangerous Factions, it is humbly conceiv'd that nothing but the great Abilities of our Nobility and Gentry, and the Learning and Piety of our Clergy can fortify us against open Attempts on the one Hand, or remove the Causes of Apprehension on the other, by either making our Party good against all Events in a military way, or else by winning over those, whose Ignorance and Prejudice have kept them so long in a State of Separation from us, by Persuasion and Conviction, which as it is the most Christian Method, is therefore beyond Comparison the most eligible, and not at all to be effected but by more than ordinary Diligence, and the most vigorous Efforts in the Education of our Youth. The lasting Peace and Health of our poor Island is not to be procur'd by any other Weapons but those of Reason, nor to be establish'd on any other Foundation than that of Uniformity in Opinion, and Mutuality of Interest.

Nor

Nor is it only our own Safety and the general Peace of the Nation that shou'd make us use our utmost Endeavours to restore the rest of our Brethren to the Decency and Purity of our Communion, but likewise a benevolent Concern for the oppressive Circumstances our Laws have hitherto out of prudential Views been obliged to confine them to. 'Tis not our Interest wholly to despise their's, nor will their present Inability to hurt us excuse us of Folly and Security, if Time and the hard Usage they fancy they receive from us should at last both incline and enable them to give us a bloody Requital for that which we call necessary Caution, but they Cruelty and Oppression.

Well, but can the Education of our Youth erect a Barrier against the Danger we seem expos'd to? Can we fortify our selves in a School or College, and from thence repel our Countries Enemies and vanquish the Adversaries of our Religion? Ay surely; and from thence only. Nothing but extraordinary Sanctity of Manners, and great Capacity and Industry in our Clergy can subdue the obstinate Ignorance and Depravity of those we have to deal with; which if we shou'd fail of, nothing but Virtue, Conduct, and Courage in our Nobility and Gentry can secure us against the ill Effects of Differences about Religion, of which this unhappy Country has had such frequent and such melancholy Experience. And from whence can the Skill and Fortitude of the one, or the Learning and Piety of the other be derived but from Education, that great and only Nursery of Knowledge and Virtue? Did ever any Country flourish whose Youth was bred up in Idleness, Ignorance, and Luxury? Is it to be expected that an ignorant abandon'd young Rake should ever make an exemplary Clergyman, or an able Magistrate? Will a soft effeminate Boy ever make a brave Captain or a great General? Never but by Miracle, and that the scandalous and universal Debauchery we labour under will give us but little Reason to hope for in our Favour.

What threw me into this way of thinking was a Proposal I lately got a Sight of, for promoting Learning in the College by Præmiums. Of which it is hard to say, whether it is a more judicious or generous one, so excellent is the Scheme and so munificent the Contribution.

First, the Scheme is founded on the strongest and noblest Principle of Education, a Love of merited Applause, by which young ingenuous Minds are earlier and more powerfully actuated than by any other Passion; Nay 'tis almost the only Passion in a Boy, that can possibly be employ'd to good Purpose in his Education. 'Tis on this laudable Ambition,

Ambition, this generous Thirst of Honour alone that a Parent or a Preceptor can hope to found the future worth and greatness of his Pupil. We owe all the great Spirits that have appear'd to advantage in the learned World, intirely to it's influence. An unambitious Boy always makes an illiterate Man. Fear is a servile, and Interest a weak Motive to a Boy; but Ambition is both an ingenuous and a resistless Allurement to Assiduity.

'Tis difficult to conceive to what extraordinary lengths an ardent desire of excelling, will carry even a tolerable Capacity. *Cicero*, that inimitable Speaker, whose persuasive Tongue was as victorious and irresistible as the Sword of *Cesar*, whose prodigious Eloquence rais'd him from the lowest and narrowest Circumstances, to the Consulate of *Rome*, was certainly a Man of no extraordinary Talents, but of infinite Ambition. To his love of Praise, we owe the greatest Orator, and one of the worthiest Men of all Antiquity.

A Man may and ought to do well upon other motives, than that of Praise: a Boy cannot; but even of those Men who have seem'd to despise it most, and would persuade the World, their great Actions were the Effect of any other Principle, the greater number have been as much influenc'd by it, as *Cicero* himself, and only prudently conceal'd their love of it, to secure it more effectually.

In short, a fondness for Glory is the great Muse of the *Literati*, the End and Aim of their Pursuits, the Spur of their Application and the Reward of their Performance. Feed it, and you become the Patron of Learning and Virtue. Discourage it, and you introduce Ignorance and Barbarity.

The Scheme I'm speaking of is admirably contriv'd to catch at this powerful and generous Passion. Never was anything more judiciously calculated to promote Knowledge, better adapted to the Nature of the Human Mind, or more adequate to the great and noble End it proposes. The rewarding the best Answerers at every Examination, the letting their names to view at the College Gate, the admitting them to dine in publick with their Governors the Day Judgments are given out, and the giving handsome Premiums to those Candidates for Fellowships, who have been put by for want of Vacancies, are such efficacious incitements to Diligence, as leave us no room to doubt of the greatest Emoluments accruing thence to our obscure illiterate Country. Every one that has had a College Education will be satisfied of this, and regret his not having studied under the happy influence of an Engine so artfully contriv'd to set the Mind a-work.

Nor

Nor is it Learning only it tends to promote, but Virtue also, which inseparably accompanies that Diligence by which Learning is acquir'd. A profligate and a plodding Boy is what the world has never heard of yet. Diligence at the same time that it is a fundamental Virtue itself, is the only Road to all the rest, as Sloth is to the Vices. And what can bid fairer to establish Diligence in our University than this Design? I can't see how it's possible for any Creature that's act'd by the least Principle of Honour or Emulation (and all others are despicable and desperate) to be idle when such a Scheme as this is in Action.

Well, 'tis allow'd to be an excellent Scheme, but where is the Money to set it in Motion? What has its Author contributed? What Example has he set to begin the Work withal? 'Tis easy to project, but the Difficulty and Merit is in the Execution. If we could prevail on our selves to act by his Example, we shou'd soon have a Fund suitable to the Importance of his Scheme. But he seems apprehensive of our not contributing so heartily to it as one cou'd wish, by the Smallness of the Sum requir'd, which is 80 l. a Year to be levy'd off those who are to answer Examinations, and 3000 l. to be rais'd off the Kingdom by Subscriptions, of which he has contributed 600 l. himself; a Sum that, if we consider his Fortune and his numerous Family, may very well deserve to be rank'd amongst, if not prefer'd to, the most generous Donations that have hitherto been made to our College.

The whole Sum that he has made necessary to the Design might seem somewhat scanty, had he not contriv'd it so as to be a growing Fund, by throwing into the Principle the Interest of every tenth Year together with the Tax, and that Part of the Præmiums that is saved those Years that there are no vacant Fellowships. So that if there be due Honesty and Exactness us'd in the Management of the Money, and regular Accounts kept, as no doubt on't there will, the Fund must infallibly increase itself in a few Years to something very considerable, and will every Year answer the End of it's Foundation more effectually than before. I believe it will be pretty difficult to give an Instance of a Sum of Money laid out to such Advantage, or that can possibly be so active in the Service of the Publick as this will. I take it to be one of the happiest Thoughts that cou'd have occur'd, and what we have more Reason to thank God for than we're yet aware of. Something of this Kind has been all along greatly wanted in our University, to awake the

Scholars from their long habitual Indolence, to inspire them with studious Ardour, and to remedy the ill Effects of their being situated in the midst of Luxury and Debauchery.

There are some short-sighted contracted Souls, who are not at all affected with publick Considerations, that will entertain this Design with their usual Coldness and Indifference to every thing that's generous; that will be unable to see the good of it, and that will think it no way incumbent on them to give away their Money to promote it. But such base narrow-hearted Creatures, 'tis to be hoped, will only be found amongst those whose deserv'd Poverty renders them as incapable of contributing to it, as their sordid Insensibility does unwilling.

As for the Gentlemen of Fortune, the Readiness they have shewn upon former Occasions to encourage our College, may reasonably embolden our Expectations upon this. 'Tis not to be suppos'd that they who have given such large Sums to extend and beautify it's Buildings, and subscrib'd so handsomely to furnish it with a stately Library, will grudge a small Matter to qualify our Youth to use it. This Design, if it takes Place, will send the young Gentlemen there upon other Errands than to play at Shuttlecock or Tennis; it will make it sacred to the Improvement of the Mind, after it has been so long appropriated to the Exercise of the Body.

There are not a few of those whose Minds and Fortunes enable them to assist this Scheme, that have already declar'd their Approbation of it, and the Satisfaction they propose in appearing in the List of it's Promoters, and that only wait for a Signal from the College to exert themselves, in recommending and advancing it among their Friends. And it is but reasonable that they who have so long enjoy'd the Revenues and Profits of their *Alma Mater*, shou'd gratefully refund her a small Portion now in her Need, of that which she bestow'd them, and shew the Kingdom the way by a bountiful Example. No doubt on't, Men of so much Worth, who only exist to instruct our Youth, will consider themselves as the Stewards of their own Fortunes, and make their Money subservient to the great End of their Function. They have already approv'd highly of the Scheme, and their Approbation is a sufficient Security for their Contribution. Is it to be fear'd that they who have declar'd they think it may be of admirable use to their Society, will suffer it to prove abortive for want of Encouragement from them? Is it to be imagin'd, that Men who have the Welfare of their Country; and the Credit of their own Col-

lege so much at Heart, will not espouse a Design in the warmest Manner, that tends so directly to ascertain both the one and the other? Is not their Interest and that of the College inseparable? Is not the Dilligence, Capacity and Liberality of it's Governors the Honour of such a Society? And is not the Learning and Virtue of the Society the Boast and Glory of it's Governors? The Morality and Knowledge of his Pupils are the first and greatest Merit of a Fellow, both in the Sight of God and Man. And can any Thing give fairer Hopes of bringing that about, without any additional Labour to the Fellows, than this Scheme, that will act upon the Force of it's own natural Efficacy, and execute itself? They cannot but be sensible the Eyes of the Kingdom are on them upon this Occasion, and that it will be impossible to preserve the Esteem of their Country without producing something answerable to it's Expectations. They ought to be warmer in a Thing of this Nature than others, in as much as their long Acquaintance with Education has given them a better Opportunity of being sensible how conducive this Design may be to it. They are sensible, tho' neat Rooms, a noble Library, and handsome Plantations, together with other convenient Accommodations for Students are great Encouragements for the Muses to settle with them, that nevertheless Money laid out that way has a remoter and fainter Influence upon the improvement of Knowledge than when immediately apply'd to the Mind. A Boy will set a greater Value upon a Shilling acquir'd by his own Merit, and attended by Favour and Honour, than on a much larger Sum procur'd any other way.

Did Money purchase us nothing but the Conveniencies and Comforts of Life, 'tis certain it wou'd be less set by than it is; and Misers wou'd be as rare as Monsters; but the peculiar Excellence that so enamours us of it, is the Figure it gives us in the Eye of the World, and this even in those who owe it to Fortune or their own Villany. But when it comes as the Reward of Merit, the Credit and Esteem that accompany it, give it a Value infinitely above it's intrinsic Worth.

A Youth of the College considers the Conveniencies of the Place, which former Donations have procured him, as general Benefits which he enjoys in common with others, like Air and Water, but the Premium that is given him as the Mark of Honour and the Testimony of Applause, he looks upon as entirely his own, as a rare distinguish'd Possession which few can hope for, few attain to. There is a great

deal of Difference between hearing the Money make sweet Melody in one's own Pocket, and seeing it growing in a Tree, or overtopping the Neighbourhood in a tall Building. The common Conveniencies we share with others give us a duller Satisfaction than those we possess alone; and they again communicate a less sensible Pleasure than those we enjoy in preference to a competitor. Now in the case of a Premium, the Singularity of the Thing enhances, and the Victory it supposes compleats the Joy of it.

But as the Provost and Fellows are indisputably better apprised of this Truth by Experience than Representations can make them, Suggestions of this Kind are superfluous. What perhaps will not be unnecessary to let them know, is that upon their Liberality depends that of the whole Nation, and that the Success of the Thing intirely centers in them. There's no more expected from them, either in the way of Contribution or Sollicitation, than will neither be a Detriment to their Fortunes nor their Time.

As for our Gentlemen of Fortune, 'tis to be hoped they will look upon themselves as holding their Substance in trust from Providence, and accountable thereunto for the Disbursement. 'Tis to be hoped they will reflect of what infinite Service such a Contrivance wou'd have been to them, and how much they wou'd have been beholden to former Times, if the College had been provided of it, when they went there for their Education; and what they cou'd wish their Ancestors had done for them, 'tis to be hoped they will not envy their Posterity.

Were there any Objections, any Excuses for the Ungenerous to hide their want of publick Spirit in, the success of this noble Design might be doubted of; but as the Scheme is perfect in itself, and the Fund too inconsiderable for People of Fortune to grudge their Moiety to it, so we may safely indulge our selves in the pleasing Expectation of seeing it in a little Time so happily establish'd, that it will be out of the Power of Fortune to deprive us of it's many admirable Effects.

The Fund, when raised, will be laid out upon the best Security, and the Profits annually arising from it dispers'd punctually and honestly amongst those whose Merit makes them Proprietors; so that they who wou'd give, were they not apprehensive of Negligence or Dishonesty in the Disbursement, have nothing to fear from this Quarter.

Perhaps some may think it unreasonable to expect even this Trifle from a Country so poor as ours is at present.

But

But let none raise this Objection, who have enough to support themselves in all the Pomp and Wantonness of Luxury, and not only to purchase them all the Pleasures of this Country, but those also of *England, France and Italy*. It would be scandalous to hear those who have enough to throw away upon stately Houses, elegant Tables, and magnificent Equipages, plead Poverty when they're importuned for the smallest Sum, to be laid out to the best Purpose. Shall we be at once poor and profligate, at once oppress'd with Poverty and abandoned to Luxury, and to compleat and perpetuate our Degeneracy, at once equally ignorant and immoral, and void of all Concern for the Cultivation of Learning and Religion?

Besides, the Poverty of our Country can be no Objection, because the Money is neither to go from among us, nor to lie by at home (for I'll engage the Scholars of the College will not hoard it up when once they get it) and consequently can't impoverish the Nation. 'Twill in all Probability be the briskest Money in the Kingdom, and then those that it is to be deposited with, will trade upon it for Virtue, Learning, and Glory to their Country.

'Tis not impossible but some may be deterr'd from subscribing to this good and laudable Proposal, by the Consideration of it's Author's running away with all the Glory. But certainly such Apprehensions are very inconsistent both with Reason and Conscience; inconsistent with Reason, because they who contribute to another's Design, do it freely, in as much as they bestow their Money on a Thing they're no way a kin to, whilst the Author in a great measure only portions off his own Child; and inconsistent with Conscience, because Glory should be by no means the Motive of giving upon such Occasions. A benevolent Love of one's Country, a sincere Zeal for the improvement of Knowledge, for the Advancement of Religion and the Glory of God shou'd be the only End of contributing to such Designs, and he that subscribes upon any other Motives, overturns the Merit of his Liberality, and runs the Hazard of forfeiting the Honour too. When his Country, his Religion, and his God are so deeply concern'd, he shou'd generously bestow, and not barter his Money, as all do that expect a Return of Praise for it. The Conscience of him that gives nobly will not suffer him to be liberal and benevolent out of a selfish Principle. A Boy may be allow'd to receive, but a Man can't reasonably give a Premium for Praise sake.

But

But if these or any other such inconsiderable Reflections shou'd happen to weigh with any one, there are so many Inducements on the other side to be munificent upon this Occasion, as cannot but preponderate with those who are under the influence of either good Principles or good Sense. Can we possibly bestow our Favours on so innocent, so amiable, or so grateful an Object, an Object that is and must be so dear to us as the Youth of our own Country?

They that have no Children of their own shou'd open and dilate their Hearts, and become the Fathers of their Country, by thus adopting it's Children. They that have, shou'd consider how many of their Posterity will probably share the Enjoyment of this Scheme, and therefore shou'd by encouraging it, make their Fortunes useful, not only to their immediate Heirs, but to those that are to spring from them at the Distance of many Ages, shou'd make their Affection descend as extensively as their Blood.

He that founds Hospitals that endows Charity-Schools, or that builds Churches, does a generous and noble Work; but he that contributes to this Scheme does infinitely better than build Churches; he builds the Church. He does not give when he cannot keep, as in Death-bed Bounties. He does not throw away his Money on his Country, but prudently lays it out for it to the very highest Advantage. The Catalogue of those that contribute to this Design, will be the Catalogue of our Country's Friends. 'Twill be glorious to subscribe to it, and infamous to refuse. All that have the Interest of our Country, the Credit of our College, or the Propagation of our Religion at Heart, will appear for it with Alacrity, and rejoice in having such a happy Opportunity of doing Good. All that can and will not promote it, will be deservedly deem'd Libertines or Enemies to our Religion; Deserters of their Country, and utterly unworthy of that Confidence God repos'd in them, when he trust'd them with their Fortunes. The Miscarriage of this Scheme wou'd be a greater Loss to *Ireland* than the burning of that Library that cost near twenty thousand Pounds; and if it does miscarry for want of Subscriptions, we shall then know what to attribute the Laziness, Ignorance, and Poverty of our Country to.

I may seem over sanguine in the Stress I lay upon this Design, in making it of so much Consequence to the Advancement of Religion, and the Credit and Welfare of our Country; but I shall only seem so to those whose want of Care and Penetration have made them blind to it's Effects.

At the same Time that I shall be secure of having all that consider it with due Candour and Attention, accede to my Opinion. And least the Warmth I shew in recommending it, shou'd seem to proceed from some personal Attachment to the Author, I do solemnly protest it flows only from the Love of my Country, and the Esteem and Value I set upon the Scheme, for which, together with his generous Contribution I return the Author the heartiest and sincerest Thanks of one who is delighted with his Scheme, and resolved to subscribe to it as largely as his Circumstances will permit, and as much his Friend, tho' unknown to him, as he is *Ireland's*.

I'm not insensible that this little Essay, which proceeds from a much better Heart than Head, will be entertain'd with a good deal of Contempt, and find as many Criticks as Readers. However I'm not without Hopes that those who are sincerely affected with the Love of their Country, will pardon it's Faults for it's Design, and allow it well meant if not well executed.

But if the Goodness of my Intentions can't excuse my passing my Stuff upon the Publick, and hurting a good Cause by embarking in it with Talents unequal to the Attempt, I hope thus at least my Performance may be of Advantage to the good Design it impotently labours to recommend, by shewing the natural and genuine Effects of *Irish* Education. Whatever I write is full of Blunders and Improprieties, the Thoughts irregular and childish, and the Style inelegant: But then be it known, I had my Education in that College the Scheme is calculated to improve, from whence I was thrown out into the World an Embryo Scholar, with Numbers of others as illiterate as my self, for our *Alma Mater* is greatly subject to such Abortions. But if it be imagin'd I have designedly written worse than I might have done in order, like other Beggars, to excite Commiseration, because it's really scarce to be supposed, that one who has had a College Education cou'd hobble and blunder at this rate; I do protest upon the Word of a Christian I have wrote my Best from the Beginning to this very word; nay, the World's my Witness, there are not a few who had their Education at the same Place with me, that wou'd find it a difficult Matter to make better Offers upon this Subject than even I have done; and if that be the Case, how imperfect is our Education, and what a loud Call is there for the Scheme? Cou'd I reason with Clearness and Mastery, cou'd I persuade with Force and

and Energy, were my Performance supported by Art, and beautify'd with the Ornaments of Eloquence, I shou'd be a better Orator but a worse Advocate for this Cause than I am ; my Skill wou'd subvert the Point it labour'd to establish, and be one Instance against the shameful Truth I'm constrain'd to assert.

F I N I S

